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SERMON

AT THE OPENING OF THE CONVENTION,

OF THE

PROTESTANT EPISCOPAL CHURCH

OF

VIRGINIA,

IN PETERSBURG, MAY THE 15TH, 1828.

BY THE REV. WILLIAM MEADE.

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A SERMON, &c.

HEBREWS, XIIIth, 16th.

*To do good and to communicate forget not; for with such sacrifices
God is well pleased.*

ONCE more, dear brethren and friends, we are permitted, by the good providence of God, to meet together in annual convention.

For no worldly purpose, either of business or pleasure, have we left our several homes and travelled to this appointed place. We have come to consult how best we may promote that portion of the Redeemer's kingdom which has been committed to our trust; and also, to provoke one another and all who have come up with us, to love and good works. Let us approach the duty with deep humility, and a trembling solicitude that all we say and do, may redound to the glory of God.

In rising to address you, I follow the old and venerable custom of taking a few of God's words, as my safe guide and strong authority. Surely none more suitable and impressive can be desired than those I have chosen. "To do good and to communicate forget not; for with such sacrifices God is well pleased." And is there indeed any thing which we poor, sinful, dishonoured creatures, can do, to attract the favourable regard of the great Jehovah? Is there any one thing we can do of which it can be truly said, God is well pleased with it? Are we thus raised from our degradation and permitted to share with God the divine honor and felicity of doing good? Does the Almighty allow us to be co-workers together with him in the glorious privilege of dispensing happiness? Does not this appear almost like "giving his glory to another?" Unworthy as we are, my brethren, to receive for ourselves the least of God's mercies, yet he is pleased to put upon us this high honor, and allow us this exquisite felicity. "God is good and doeth good," and we are directed to be "followers of him as dear children, and walk in love as Christ loved us and gave himself for us." When he became Immanuel "God with us" he went about doing good, commanding his disciples to follow his steps. Those of us, my dear brethren, who are solemnly set apart to the Gospel Ministry, are especially required to be "thoroughly furnished unto every good work." We must diligently search out the best methods of doing good and make it our meat and drink to practice them.

But all of us, my hearers, are predestinated unto good works, which God hath before ordained that we should walk in them. Those only are the elect and precious in God's sight who are found walking in them. Let me then, from the words of my text, speak this day of the duty, honor and happiness of doing good. Let me particularly speak of promoting that best of works, the extension of the Redeemer's kingdom by the generous use of that property which we hold as stewards of God. And then let me point out to the members of our Church, that institution which calls most loudly for our prompt and liberal support.

The will of God on this subject is written in his word, as with a sun-beam. "Let the same mind be in you that was in Christ Jesus." "Let not every man attend to his own things only, but every man also to the things of others." But alas, however plain the command, and important the duty, and delightful the privilege, how many are there, and even some bearing the Christian name, who are perfectly disgusted and nauseated at every proposition of the kind. "To mend the world's, a vast design," says some sceptic or luke-warm Christian in derision of any plan proposed for the benefit of the human race.—

"'Twere well would you permit the world to live,
As the world pleases. What's the world to you?"

says some selfish, penurious, hard hearted man, to those warm and affectionate disciples of Christ, who mourning over the crimes and miseries of men, would humbly co-operate with God in meliorating the condition of our fallen race. But blessed be God, there are those who to the taunting question "what's the world to you?" have replied in the words of one who felt in every fibre of his soul for the woes of man.

"Much. I was born of woman and drew milk,
As sweet as charity from human breasts;
How then should I and any man that lives,
Be strangers to each other. Can I rest,
A silent witness of the headlong rage,
Or heedless folly by which thousands die,
Bone of my bone and kindred souls to mine."

This generous feeling is a part of that law written on the hearts of men which nothing has been able totally to erase. In every age there have been wise men who taught and good men who practised the duty of doing good and taking delight therein. One of the ancients, has left a sentiment on this subject, worth whole volumes of "philosophy falsely so called." It was to this effect: "He only who does good, really lives; all others merely exist, not fulfilling the end of their creation." Among the old Romans in the better days of their republic, the highest title they could bestow on one whom they wished to honour was that of benefactor—a doer of good—and none other was held in such reverence. In all ages and countries there have been those who held their property and lives as consecrated to the public good, and towards such have the hearts of men been drawn out in larger measures of love and admiration; for such generous men some have even dared die. St. Paul spoke of such when he said "For a righteous man, (that is one who is merely just, doing only what is required by law,) scarcely will one die; but for a good man, (a generous man, who gives freely and delights in acts of kindness,) some would even dare to die."

We can scarcely think that there is any system of religion or morality among men so corrupted as entirely to leave out this virtue. Even the Koran of Mahomet artfully adapted as it is to the corrupt propensities of human nature, has it thrice recorded that "God loves those who love to do good to others." But bearing in mind that I am addressing a body of Christian brethren and friends, I must keep to "the law and testimony," for if I cannot make out my argument from precept and example of holy writ, I ask not your assent in word or deed to ought

that I shall say. Turning to the book of God and the history of his people, we shall find that this is no modern whim or fancy of the over-righteous; not even a new commandment delivered by Christ when he completed God's revelation to a lost world, but an old commandment which we had from the beginning. Mark well the words of our text. "To do good and to communicate forget not;" there was a reference to something going before—a previous law. Many of the laws and customs received from Moses were now to be done away, but not this. This ever had been and ever must be pleasing in the sight of that God who is unchangeable in goodness.

Let us for a moment advert to one or two instances of zeal and liberality furnished by the history of God's ancient people.

Scarce had they escaped from Egyptian bondage, when they were commanded to erect a place of worship where they might offer up their adorations to the true God. The place, though only a moveable tabernacle, must be worthy of him who was to manifest his glory there. Silver and gold and precious stones, and fine linen and cloth, and the best materials of every kind and in greatest abundance were required for the various apartments and many uses of the house of God. As easily might the Almighty have dropped it down from above, all complete and glorious, as he did the manna for their daily food. But he choose to put an honour upon his saints, and build it by the free-will offerings of his ransomed people. A decree was issued through all the tribes, that materials should be furnished, by those whose hearts were willing; and what was the result? "They came, every one whose heart stirred him up, and every one whose spirit made him willing, and they brought the Lord's offering to the work of the tabernacle. The children of Israel brought a willing offering to the Lord, every man and woman whose heart made them willing to bring. And they came to Moses saying, the people bring much more than enough; and Moses gave commandment and they caused it to be proclaimed throughout all the camp, saying let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing, for the stuff they had was sufficient for all the work and too much. Now in all this, they acted in a manner worthy the people of God, for they stripped themselves of their ornaments, poured immense sums of silver and gold and precious stones into the treasury, and sent in all kinds of precious materials for the work. The very lowest computation as to the amount sent in would put to shame even the increased and still increasing liberality of modern times.

Let us see another instance of eager and glad contribution at the building of the first great temple at Jerusalem. The Lord commanded his servant David to make ready to build him a mighty temple, whither the tribes might go up and worship. David having assembled the people together, speaks to the congregation. "The work he says is great; for the palace is not for man, but for the Lord God. He declares his earnest desire, and sets an example of princely generosity. "I have set my affection to the house of my God; I have given to it above all that I have prepared for the holy house, three thousand talents of

gold and seven thousand talents of refined silver. Who then is willing to consecrate his service this day unto the Lord? Then the chief of the fathers and princes of the tribes of Israel and captains of thousands and of hundreds with the rulers over the king's work, offered willingly and gave for the service of the house, five thousand talents of gold and upwards, ten thousand talents of silver, eighteen thousand of brass, one hundred thousand of iron, and they with whom precious stones were found, gave them to the Lord. Then the people rejoiced for that they offered willingly, and David the king rejoiced with great joy. Listen, my hearers to the humble grateful strains in which he pours forth his thanks to God, for granting him and his people this privilege. "Now, O God, we thank thee and praise thy glorious name; but who am I and what is my people that we should be able to offer so willingly after this sort? For all things come of thee and of thine own have we given thee."

Let these instances of willing contribution from God's ancient people suffice for them, and let us come down to a still more highly favoured people. Surely we shall not find Christians less given to love and good works? If it was an old commandment from the beginning that we love one another; it was a new commandment which enjoined us to love one another even as Christ loved us and gave himself for us. It became a new commandment by being thus heightened and extended, for such love as that of Christ for sinners, was never known upon earth before.

But did Christians obey this new commandment? If any credit is to be given to the historians of the first ages of Christianity, whether these historians were friends or foes to Christ; charity was the very feature in their character which distinguished them from all other men. So active and zealous were they in all labors of love that the enemies of Christianity by a slight alteration in their name, called them by a word which signified "useful ones" reproaching them for their busy zeal in doing good to others. "By this indeed did all men know that they were disciples." The same mind was in them that was in Christ Jesus, for they attended not to their own things only, but every man also to the things of others. It has been said by an eminent and courteous defender of Christianity in an answer to an insidious reviler of the same, *"That this has ever been the distinguishing characteristic of Christians. As soon as the Church was permitted to have permanent possessions and acquired the protection of the civil power, it exerted itself in the erection of hospitals of every kind, institutions these of charity and humanity which were forgotten in the laws of Solon and Lycurgus, and for even one example of which you will, I believe, in vain explore the boasted annals of Pagan Rome."

"It is inconceivable, says a certain Pagan writer, what unremitting diligence these Christians use to succour one another, since they have abandoned the true religion and adore a crucified man. Their teachers have acquired the wonderful art of persuading them that they are all brothers, insomuch that their possessions are all given up for the general welfare."

*Bishop Watson, in answer to Gibbon.

So powerful was the effect of this charity, in recommending and spreading Christianity, that the Apostate Julian proposed to adopt the same method for the diffusion of Paganism. "Since nothing," he says in a letter to a Pagan priest, "has contributed more to the propagation of the Christian superstition, than their attention to the poor and friendless, let us even exceed them in this way. Let us immediately establish hospitals and other assylums for indigence and infirmity in every city. For certainly it is no small ground of reproach that we should be so glaringly deficient in these things, while these impious Galileans cherish and relieve not only the wretched of their own communion but of ours also."

By such zeal and generosity did the Almighty choose to spread abroad his Gospel; by such has it been supported in each succeeding age; and if it is to be the religion of our globe, as we confidently expect; it must be, by these same means. The zeal of the Lord of the Hosts will, indeed, perform this, but it will be done by stirring up the zeal of his people.

We fondly hope that the time of this glorious consummation is drawing near, and we ground our hope on the pleasing fact, that the zeal and generosity which gave the first great impulse to Christianity and sent its sound into all lands, and its words into the ends of the world, are now once more in active exercise. Within the last twenty or thirty years the hearts of Christians have been stirred up and their spirits made willing, and they have brought their free-will offerings to the Lord, not in such abundance that they must be restrained from bringing, yet in such large and encreasing measures, that we may cherish the delightful hope that the work, thus begun will not cease or languish until all be fulfilled.

None can deny what all should rejoice to see, that there is a great and general movement of hearts and hands in the Christian world. The revenues of the Church, though small compared with the wants of a ruined world, are large compared with those of other times. Herod is troubled at it and all Jerusalem with him. Infidels and luke-warm Christians are already exclaiming, why all this waste; why were not these given to the poor; as though lost souls were not the most pitiable objects in the universe; as tho' men were not immortal beings, but mere flesh and blood, requiring to be clothed and fed. But who is there that has a heart to feel and believes in Jesus Christ, but must rejoice that the Bible is now translated into more than an hundred languages, that 11 hundred missionaries and native converts are preaching and teaching the everlasting gospel, in chosen stations of the heathen world; that nearly one hundred thousand Pagan children are receiving instruction from Christian teachers, that in Christian lands Sunday Schools, Tract Societies, Education Societies and Theological Schools are in active operation, improving the condition of our own churches, and raising up ministers and missionaries to bring in the latter day of God's glory upon earth. Who among us, my dear brethren, would consent to be idle, to let his gold and his silver rust in his coffers, and separate himself from so blessed a company of honoured co-workers with God, who condescends thus to employ them? Who would choose rather

to be with the selfish, the penurious, the frigid, the philosophical, the cynical deriders of every good work and generous effort? I trust there are none such in this assembly, or if there be, that God would speedily give them better hearts; hearts which can taste the pleasure, yea drink deep of the holy luxury of pious beneficence.

I come my hearers to enlist you into an honorable service, to invite you to share with God himself the divine felicity of blessing mankind. Let us each endeavour to find our right place and station; then labouring with a "zeal according to knowledge" we may do the most good with such means as God has given us.

The object of my remaining observations, is to recommend to the members of the Church in Virginia, one method of doing good, which the providence of God seems to point out as having the strongest claims upon us at this time. The institution for which I am about to plead, is one to which my hearers are not strangers. You are well aware that there is under the care of the Church in this State, a Theological Seminary for the due preparation of pious young men for the gospel ministry. Let me ask your attention while I endeavour briefly to set forth its claims. It may not be amiss to mention in the outset, as an argument in its behalf and in evidence of its great importance, that so deeply was the want of such an institution felt on our first entrance upon the work of re-organizing the Church in Virginia, that this was one of the first measures adopted by our Convention. By reference to our Journals it will be seen, that in the year 1815, thirteen years ago, this subject engaged our serious deliberations, the result of which was, the adoption of measures which seemed to promise speedy success. In this, the Church of Virginia led the way, setting an example to other portions of our Zion, for it was not until two years after, that the General Convention determined upon the same measure, and at a still later period the diocese of Ohio. We have however, to lament a too close resemblance between the Church of Virginia and that of Corinth in a certain work of charity. The Church of Corinth was indeed forward in its charity to the poor saints at Jerusalem, being ready with some collections before all others, so that the Apostle boasted of them, and their zeal provoked many to the same charity; but something hindered them; the work seemed to cease, and the Apostle was grieved and afraid lest he should be ashamed of his confident boasting and they be found unprepared. Certain it is, that though we set out first, we are now behind others in some of the means necessary for the full accomplishment of this work. I shall not detail the various hindrances which have retarded our progress. Suffice it to say, that, though for some years, our Seminary has been in operation; though our own State, and other States, have received no little benefit from it; though it is now in more favourable circumstances, than at any previous period, yet much must be done and very considerable funds raised, in order to give it that rank among similar institutions, which is so important to its full effect.

Towards raising the needful funds I make this incipient effort, depending upon the zealous support and wise council of the members

of this Convention. As to the general importance of such institutions I surely need not discourse. That they existed and flourished among God's ancient people, under the title of "Schools of the Prophets;" that in the first and best ages of the Christian Church, they were the nurseries of many of those holy and learned men whom we venerate under the name of "the Fathers;" that they are cherished in the purest and most zealous Churches of our own times, as the sources of our most devoted ministers and missionaries, is surely recommendation enough to this assembly. I will not suppose that an individual present requires one word in vindication of the duty of giving to those pious youths, whose hearts God inclines to the ministry, the very best literary and theological education. The time indeed, never was in our Church, when ignorance was considered no impediment, but rather a help to ministerial usefulness. In primitive days, God did, for the wisest purposes, choose some plain, unlettered men, to preach the Gospel, but then he supplied every defect of education by miraculous gifts, teaching them various languages in a moment, and enforcing their doctrine by the demonstration of the spirit and of power. They had no need to premeditate what they should say, even before kings, for it was given them in that hour what they should speak. Plain and unlettered youths are now also moved by God's spirit to enter upon this work, but they must be thoroughly furnished for it, by the more gradual process of education. I will not suppose that one member of our Church is so mistaken on this subject as to need correction, or what is still worse, that one is so insensible to the honor of our Church, and the glory of God, as to consent that all other professions may have the highest talents and greatest learning to adorn and recommend them, and the glorious religion of Christ, nothing but well meaning ignorance and honest intention to defend and enforce it. Such a triumph to vice and infidelity must not be. Such dishonor must not rest upon the Church of God.

Let me then present this institution to your liberal support, as that which is most likely to afford a full and suitable supply of pious and well informed ministers. I lay it down as a fact, susceptible of clearest proof, that it is God's will, that such a full and suitable supply be furnished to his whole Church, and of course to our portion of it, and that we are bound to adopt the measures which Providence shall seem to point out as most likely to effect this object.

In the earlier ages of the world, under the Patriarchal dispensation, it would seem that the first born in every family was considered as devoted to the Lord. The honor of the Priesthood was a part of that birth-right, for despising which, an Esau shed the bitter tears of a too late repentance. According to this arrangement, God would never be without servants to serve him.

Under the dispensation which succeeded, a new arrangement took place, one tribe out of twelve was set apart for the service of the Lord, and an independent support ensured to it. The Levites were scattered throughout the land of Israel, instructed the youth in the law of Moses, taught the people in the synagogues, took part in the temple service, and were ever ready to perform any duty which was required

for promoting the true worship of God. Thus did God provide against the danger of a population outgrowing its priesthood, and the means of religious instruction. The tribe of Levi and the house of Aaron would always increase in due proportion to all other tribes and families.

When the Christian dispensation took the place of the Jewish, though no family or tribe was ordained to this service, yet the will of God was again plainly declared by the miraculous gifts of the Holy Ghost to great numbers who were ordained to preach the Gospel. Great was the company of the preachers; who went into all lands declaring the word of God to the ends of the world. Since that period the Christian church, in the various countries where it has existed, has been generally established by public authority, so as to ensure a sufficient number of labourers, by the competence provided for their support, and the honour attached to their office.

Here, however, we must pause, and with shame and confusion of face, mourn over the corruptions which have gathered around and deeply penetrated all these establishments. Here must we blush, to think how many, to the foul disgrace of religion, have said "put us into the priest's office that we may eat bread," having no higher motive. Happily, as we hope and believe, the Providence of God has directed the Christians of these United States into another and better method of rearing up and supporting the gospel ministry. Our own country is, perhaps, the only country in Christendom, where a religious establishment does not operate to draw a numerous priesthood into the service of the sanctuary. Christian politicians are regarding the ecclesiastical condition of this country with deep solicitude. It is looked upon as an experiment before the world, whether religion can support itself; whether the voluntary exertions and contributions of individuals will sustain those institutions which are necessary for the preservation of Christianity. It is indeed an experiment in which the honour of religion and the glory of God are most deeply concerned. Infidels, also, are looking on with other eyes, and other hearts, hoping a failure, and ready to exclaim, where is the boasted power of the gospel, where is the zeal of the Lord of Hosts to perform the mighty promises of his word? Where, they hope soon to say, is your faith and love, that you are suffering religion to perish? What can you do without the unwilling support drawn by the strong arm of authority from sinners and infidels? See how an ignorant population is fast outgrowing the Christian ministry!

We trust that the Christians of our land will awake to a sense of our peculiar condition and act up to the exigency of our case. Some of these aids and inducements which lead to the gospel ministry in other countries, being withdrawn or very feebly exerted in our own, it plainly devolves as a duty upon private Christians, using the means which God has given, to furnish every encouragement to piety and talents which may draw them into the service of God. This appears to my mind, a most weighty argument in favour of all the Education Societies and Theological Schools in the Christian world, that they afford facilities and encouragements to pious youths, inducing

many to enter the gospel ministry, who would otherwise never enter. Perhaps we may offend the feelings, and contradict the settled opinions of some pious persons on this subject, when we express our conviction, that in every Christian country many have the requisite qualifications of heart, and very sufficient natural endowments, to be able and useful ministers of the gospel, but who never devote themselves to it. "No doubt (says a truly pious and learned divine of our own State) there are hundreds plainly and loudly called to the ministry by the voice of Providence, who either from inattention to that voice, or mistaking its meaning, are engaged, usefully it may be in secular pursuits, but who ought to be employed in the more useful labour of calling sinners to repentance, and of guiding and cheering believers on their way to Heaven."* Now if this be so, that many never enter the ministry who might have been most useful to the Christian church, it becomes us carefully to enquire into the cause, see where the blame lies, and what is the remedy. While we do most solemnly protest against the profanation of the sacred office, by urging any to enter it except they be moved to it by the good spirit of God, and duly prepared in other respects; while we do abhor the thought of setting apart, almost from infancy, one child, and that, perhaps, the least promising and least likely to do well in this world, to the gospel ministry, as has been done in too many instances in other countries, we must yet express our deliberate conviction that Christian parents and ministers have gone too far into the opposite extreme, and taken too little pains to be co-workers together with God in inclining the hearts of our youth to this holy occupation. They seem to have forgotten, that God in this, as in all other things, works by means, and will bless such as are used to direct the thoughts and feelings of hopeful youths into this most sacred and honorable of all employments. More especially is this the case in our southern country, and our own church, which still keeps its eyes too intently and fearfully fixed upon a time, when religion was indeed most deeply wounded in the house of her friends by the opposite course. We do now, as we ever have done, advocate and recommend this institution as tending to remedy this evil, to raise and make interesting the ministerial character, to encourage the doubting and fearful, to furnish the unfurnished for the work, and to offer every encouragement which is needed and can be afforded to those who might properly aspire to this office. It is a solemn thing my brethren, to resolve upon the dedication of one's self to the Lord's service. None but those whose minds have gone through the fiery trial, can know the fears, and misgivings and holy terror of the thing. All the difficulties of the work, and all their unfitness for it, rise up in dread and magnified array before the mind; many have shrunk back dismayed, many sunk down in despair. More especially must this be the case with the poor and uneducated, however their hearts may burn with love and holy zeal. Now it must be evident to all, that an institution where under suitable instructors, they may have, at

* The Rev. Dr. Mathews of Shepherdstown in an ordination sermon

little expense to any, and at no expense to the poor, all the means for removing that unfitness which so distresses them, and seems such a barrier to their hopes—and for completely furnishing them for the duties they so ardently desire to be engaged in, must be a most desirable thing, must prevent many promising youths from abandoning a hope pregnant perhaps with salvation to many a lost soul. If I mistake not, there are even now under the guardian care of this institution, and preparing themselves for future usefulness, those, who but for the encouragement and help afforded by our seminary and those societies which aid it, might never have surmounted the difficulties which opposed their entering on the ministerial office, might have been forever lost to the Church.

Having such a seminary in the midst of us, or near to us, attracts the attention, engages the affections, elicits the charity, and strengthens the confidence of our people. Just the same effect is produced in religion and the Church by local institutions for the education of pious youths for the ministry—as in literature, and our land generally, by the academies and colleges which are multiplied among us. The more the latter are increased, the greater number of well educated youth shall we have. Many are the youths sent to schools and colleges convenient and near, who would never be attracted to more distant institutions, but remaining in comparative ignorance, be lost to their state and country. How many of the youths of Virginia would remain uneducated, had we no colleges or academies nearer than those of New-England or of Georgia? So sensibly does a sister denomination of our own state feel the force of this truth, that though there are theological schools in various parts of her widely extended communion, and as near to us as New-Jersey and Pennsylvania, she is yet zealously and successfully engaged in rearing up one in Virginia, and her brethren, elsewhere, bid her God speed, and generously contribute to the good work.

Let us then perform this duty to ourselves, and thus have a better opportunity of choosing suitable ministers to fill up those vacancies which must be ever occurring, and to raise up Churches in those desolate places which call for our relief. In times past, even to the very first settlement of our country, our supplies have been drawn from various and mostly foreign sources. We have cause to thank God for many true and faithful labourers, who have come over to our help; but we must all feel and acknowledge, that it would be a most unpardonable neglect of duty and a forbidden tempting of Providence, to rely always on such supplies, and not endeavour to help ourselves. As well might we expect the whole heathen world to be converted by missionaries from Christian countries, and ever afterwards supplied by the same. The utmost that the most zealous advocates for missionary enterprize expect, is, that the first great impulse be given by Christian countries. Heathen converts, and schools, and colleges must take up and complete the work. Nay, we look forward to the time when they may pay back a part of the holy debt, and send us some of their burning and shining lights, to upbraid our comparative lukewarmness, and stir us up to our first love. In like manner, if we expect to have our congre-

gations well supplied, our main dependence must be, upon such pious youths of our own, and other states, whom we shall assist to educate in holy principles and sound learning, so as to make them workmen who need not be ashamed of their work. Is it not most reasonable that we should do thus much? and without doing thus much, is it not most unreasonable to expect the divine blessing? But I do not stop here. I cannot rest satisfied, that our Church merely attends to its own things, while there is a divine command to attend to the things of others also. Have we hitherto been receiving the ministrations of religion from distant friends? have others been rearing up congregations for us? and shall we now sit down in inglorious ease, nor make one effort for others, as well as ourselves? Are there no other portions of the Church in these United States who rejoice over this institution, and would gladly receive young preachers therefrom? Is not our population? are not those of our communion spreading over the vast regions of the south and west? are not our own children and children's children among them, and shall we not follow them with the word and with preachers, lest they forget the God or forsake the Church of their fathers?

If we are rightly informed, one society of the Church of Rome is annually sending over twenty-five thousand dollars, to disseminate its most ruinous perversions of religion throughout our land, and especially among the more ignorant population of the west; and shall we set calmly by, and see the work of death go on, nor move one inch beyond our bounds, to counteract an evil or do a good?

But I must not stop even here. I must ask, have we, in Virginia, and in neighbouring places, come to the ignoble resolve, that we will do nothing for the conversion of the world, a work which we verily believe God hath ordained; that we will leave this high honor and blessed charity to other states and other Churches? Shall we raise up and send not one missionary to the wretched Heathen? Shall no mission ship, fraught with the glad tidings of a Redeemer, ever leave a southern port amidst the prayers, and tears and blessings of a pious multitude, crowding to the beach to take a last farewell?

Shall no Seminary of our own be the nursery of devoted youths burning with holy desire to preach the Gospel in a foreign land? Shall none of our own children first giving themselves to the Lord, leave their home, their country, and their friends, to enter into the service of God, to assail the strong holds of Satan, to gather crowns of real glory on that field where God himself musters the hosts of war, and then dating their epistles on the ruins of the foe, cheer our hearts by the accounts of battles fought and victories won? All these honors do we give up without a sigh to those who may choose them. I feel, my hearers, *not* a little party spirit, *not* a petty state prejudice, but an holy ambition that our State and Church should take some humble part in this noblest of works. Let us then with warm hearts and open hands espouse an institution which may prove no mean instrument in the cause. While the legislature and generous individuals are seeking to raise the intellectual character of our State by the endowment of schools and colleges, let Christians patronise those religious institutions which devolve entirely upon private piety and charity.

We hear and read many and sad lamentations over the degeneracy of our state. 'Tis said, we are fast declining in talent, learning, wealth, power, and even in morals and religion. That we are in some of these respects, suffering under the just judgments of heaven for our sins, and the sins of our fathers, and especially for one sin of our fore fathers, now our heavy calamity—none can question. That ignorance and iniquity (whether increasing or decreasing) abound, is also too melancholy a fact to be denied, and should lead our citizens seriously and fearfully to enquire, what shall the end of these things be. We are bold to affirm, however, that if there be one thing, above all other things, which is to redeem or raise the character of our state, that one thing is religion, pure and undefiled religion, brought to bear upon our citizens by means of religious institutions and well informed religious ministers. This, if any thing, will lead us to all those virtues which aggrandize a nation. There is not to be found among the maxims of political philosophy, one more universally true than the saying of a Prophet, "There shall be, like priest like people." A juster measure of a nation's real greatness is not to be found, than in the character of her religious instructors. It has been well said, that when the Almighty pours out his richest blessing upon a people, he "gives them pastors after his own heart who will feed them with knowledge and understanding," and when he is about to inflict his deadliest curse, he gives them "pastors who will cause them to err." In this view of the subject, I confess, that I feel deeply and fear greatly for our state, and anxiously desire that the most effectual measures be adopted to secure to the present and future generations the best and largest supply of faithful and enlightened ministers.

Let this be effected, and I entertain not the shadow of a doubt that in due time, the whole condition of our state, would show that nationally as well as individually, "Godliness is profitable for all things, for the life that now is, and for that which is to come," that "righteousness exalteth a nation, but that sin is the reproach of any people."

Let us then my hearers, do as the Christians of other states and other churches; let us fix upon our object, and zealously prosecute it. If we look over our land, or enlarge our view and take in all Christendom, we shall find numerous institutions which the pious and benevolent cherish and support with holy zeal and liberality. In these they take a generous interest and delight, resolving that they shall never suffer for want of support.

If instances be wanting, I might mention the institution at Andover, Massachusetts, which, besides thousands of smaller contributions, was richly endowed by a few pious and wealthy families with more than two hundred thousand dollars; and which is annually educating more than one hundred candidates for the ministry.

I might mention our own institution in New-York, which inherited a legacy of more than sixty thousand dollars from one individual, and has received other donations sufficient to place it on a sure and permanent basis.

I might mention that of the diocese of Ohio, which from benevolent individuals in England, and all parts of America, has obtained funds to the amount of seventy or eighty thousand dollars. To come nearer home, I might mention the rich bequest of more than one hundred thousand dollars to the College at Lexington in this state, which was originally endowed by the father of his country, the great and good Washington. Lastly, I might mention the theological institution at Hamden Sydney, endowed by the pious and liberal of our own and other states, with more than sixty thousand dollars.

And, why may not the members of our Church in the southern country have an institution which may interest the feelings, excite the zeal and draw to itself the charities of the pious and benevolent? Have we no wealthy and charitable individuals, who will take a holy delight in rearing up some institution to the glory of God and the good of man? Have we none who in looking forward to their departure from this world, and making such a disposal of their earthly goods as dying men should do, would rejoice to bestow a portion thereof so as to do good when they are at rest? Are such persons to be found in all other countries and churches, and none in ours? Surely none can believe this. Human nature, the same in every age and in every clime, can be led into the same good deeds by the same inducements properly presented.

Let us see then, brethren, that we are not in fault. Let us lay a solid foundation of a Seminary which shall inspire confidence, excite benevolence, draw the hearts of our people, and be a worthy object for the donations of the living and the bequests of the dying. Never let it be said, that when the wealthy and the pious of our Church, are anxious to make some return to God for his bounty, when warmed with pious gratitude and Christian love they wish to do good, they must look to some distant institution as the instrument of their charity, having none at home worthy to receive it.

I am bold to say, that such a time has already passed away, and that we have now an institution begun, which we can confidently place before our people, as presenting the strongest claims upon their charity and zeal. We have put our hands to the plough and mean not to turn back. A reproach has sometimes been cast upon our citizens, that we want perseverance; that though easily provoked to a good work, we soon let it languish on our hands. Let us wipe off the reproach, and as the Apostle said to the Corinthians, of their collections begun with such forwardness, "let us perform the doing of it." Let this institution be regarded with lively interest by every minister and every congregation in our state; let the rich give of their abundance, freely; let those in moderate circumstances, by Christian economy and self-denial, save their moderate proportion; let the poor give their mites; let our pious females do what they are so well able and, generally, so willing to do; let the dying remember this thing in their last will and testament; and we shall raise and support an institution which shall be a credit to our state, an honor to our Church, and a blessing to mankind. In what way can we bestow a portion of our goods so as to do more essential service, than by co-operating with God in sending

forth labourers into that large harvest of souls which calls so loudly for help. How can men hear without a preacher, and how can they preach except they be sent, and how beautiful are even the feet of them who preach the glad tidings of salvation!

Let us sit down, and endeavour to make some estimate of the good which may be done, and which has been done in this way. We will state a fact which has occurred, and then suppose a case which has often been supposed and often realized. About forty years since, there died in this country, a pious man who had spent his life in the instruction of youth and thereby accumulated a handsome fortune. Having no family, he left the greater part of his property, viz. fifteen thousand dollars to one of our Colleges, directing that the interest of the same should be used in the education of poor and pious youths for the ministry of the gospel. The will has been religiously observed, and some years since it was stated, that by its means, one hundred and fifty pious youths had been admitted into the service of the sanctuary. And who shall estimate the good which these preachers have done and shall do, the thousands and hundreds of thousands they have been, or will be, the instruments of converting, the hundreds and thousands of other pious youths whom they may bring into the service of God, and all the good they also may do; and who shall say how much of the happiness of this exalted saint may come from the knowledge of all this good, how rejoiced his angelic spirit may be in the society of those who have been converted under a ministry of his own raising, and who are now among the redeemed above!

Ah! who would not wish to go and do likewise! But many will say, how can we do thus? How far above our means, this generous bequest? Let me then suppose a case brought down to the level of some at least in this assembly. Let me suppose one to possess the sum of two thousand dollars, which he does not need, but desires to spend in useful charity. Let us suppose him to endow a scholarship in this institution with this sum. The interest of this would constantly support an indigent student at our seminary. We may allow that in every four or five years a pious man would thus be introduced into the gospel ministry. Let us now extend our thoughts into the future, and consider the good which only one of those, thus educated, may, and in all probability will do. Should he be only moderately blessed in his ministry and live a moderate term of years, it is not extravagant to suppose, that he may be the instrument of salvation to some hundreds of his fellow sinners. Among these it is equally probable there will be some pious youths, who after his example, will devote themselves to the ministry. The same blessing will, in due time attend their labours, and the hundreds of converts will soon grow into thousands, and the few pious candidates for the ministry multiply into a great company of preachers. Let only a few generations pass away, and let this blessed increase go on, and who can estimate the amount of good done by the appropriation of the sum we have specified, and who can describe the happiness of the generous soul that contemplates the good!

But many will say, you still exclude us; the moderate contribution which we can give yet falls far short of the specified sum. We do not exclude any, but invite the smallest as well as the largest contribution, and assure you that none will be lost. The smallest sum will have its due share in the great amount of good resulting from such an institution. The fund which shall suffice for the annual education of one pious youth, whether the gift of one wealthy and generous man, or of ten or twenty men in more moderate circumstances, will produce the same moral and religious result to mankind. Let believers revolve this subject in their minds, and bear it on their hearts before God, and view it in the light of that eternity which is at hand, and then let them decide what it is they should do.

But in opposition to this and every other view which can be presented, some will say, this is not the time, nor this the state, for such an enterprise. The depressed condition of our citizens forbids the hope of success and should prevent even the attempt. Were I not firmly persuaded, my hearers, that I am soliciting a charity which equally blesses him that gives and him that receives, that I am persuading to a work equally useful to yourselves and acceptable to God, I should indeed utterly faint at the thought of the difficulties before me.

But, brethren, whatever else God has been pleased to take from us, he is still willing to leave us one thing, and that one thing worth all beside, but then we must show that we esteem it as such, by taking the proper means for retaining it. Nor is God a hard master, laying upon us more than he will make us able to bear, requiring for the support of religion more than he will enable us to give. Before any of us decide that it is not in our power to contribute to these institutions which are necessary to give due efficacy to Christianity, we must conscientiously enquire, not what has been taken from us, but what is still left to us, and the conditions on which we hold the remainder. Let us in the view of eternity estimate the comparative importance of religion and all other things on which we expend our property, and see what proportion we bestow on each. While doubting and fearing to give to any religious object, lest we or our families should be losers thereby, let us consider how it is that so many individuals and families are impoverished and brought to ruin. How is it, my hearers? Is it by supporting religion and endowing religious institutions? Ah! my hearers, where are the men, where are the families that have been brought to poverty by such charity? Nay, could I swell my voice to such a note as to be heard by every Christian and every inhabitant of our state, yea, of our land, might I not ask, where is the man, where is the family, thus impoverished and reduced to beggary and wretchedness? While thousands and tens of thousands have been ruined and brought to shame by wasteful prodigality, spendthrift hospitality, rash securityships, vain display and vicious indulgences; where we ask, are they who are losers even in this world, for having spent a liberal proportion of their money in the promotion of piety? On the contrary, is not one reason of our impoverishment to be found in our scanty contributions to the support of God's best gift to man? Have the citizens of our land brought their offerings to the Lord with

willing hearts and open hands? Have they herewith proved the Lord, to see if he would not pour out a blessing upon us, so that there would not be room enough to hold it? How much do our citizens give of their earthly goods to secure that blessing which is worth all worlds to each one of us! God's ancient people at his command, gave not less than a fourth of all their increase for that imperfect dispensation, "that beggarly element of sacred knowledge," which they enjoyed, and no people ever so prospered as they did, while they brought all their tythes into the storehouse. How much do our citizens give for Christianity, for "that which is perfect!" O that all would keep a book of account with Heaven; one which they must present to the eye of God on the great day! Would not some be ashamed to show it even to their fellow mortals? Would they not blush to see how trivial the sum expended on that which is the only hope of our fallen race?

Or, are there those who have so egregiously mistaken the nature of salvation by grace as to suppose, that God needs not our poor pecuniary aids to promote his cause upon earth, and indeed, that in the most literal and unqualified sense, religion must be sustained without money and without price. Of one at least have I heard, who made it his boast, and vainly supposed that he magnified the grace of God thereby, that he had enjoyed the happiness of religion for very many years, and that it had in all that time cost him scarce so many pence. Perhaps my hearers, in the great settlement of accounts, it might appear that the religion of which he boasted was scarce worth the miserable pittance which it cost him. It may be that there was a fatal mistake. And it would be well for all of us who are living in the midst of means and ordinances, and enjoying all the blessings direct and indirect, of our most glorious faith, to enquire what we are doing, and what we are giving, to promote its establishment upon earth and whether we esteem it the best gift of God to man. O, how can any hearers be willing to live in a Christian land and not give cheerfully and liberally for the gospel! And let me ask, does not that parsimonious spirit which so many manifest, throw them still further from grace? "This much have I seen, said a venerable father, that the rich, who are liberal of their goods, get grace, while the covetous die in their sins." There is indeed something very heart-hardening in this covetousness. There is not a more wicked thing upon earth (says an Apostle) than a covetous man. He is one whom God abhorreth. But mistake me not, my brethren and friends. Imagine not for a moment that I would even insinuate the thought, that "this gift of God could be purchased by money." To such a presumptuous proposal I would say, in the words of the indignant apostle, "thy money perish with thee." And yet I will not fear boldly to maintain, that we may make to ourselves friends of the mammon of unrighteousness, may so use our earthly possessions as to promote our spiritual and everlasting welfare, and yet not in the least interfere with that glorious truth, man's only hope, that salvation is "the free gift of God, through Jesus Christ our Lord." When we consider the good which may be done by the

right use of money; that it not merely feeds the hungry, clothes the naked, instructs the ignorant, makes the widow's heart to sing for joy, and dries up the orphan's tears, but in the hands of God, may be instrumental to the conversion of immortal souls and the diffusion of the Redeemer's kingdom; we ought indeed to look upon it with a kind of veneration and sacred pleasure, to think of all the good it may do, and the happiness it may minister. But we should also rejoice with trembling at the thought of the account we have to give of it, and how we stand indebted to God and man for all the good it is capable of doing. This adds new and dreadful force to the already fearful words of our Lord, "how hardly shall they which have riches enter into the Kingdom of Heaven," seeing they have such an account to render, for "to whom much is given, from them shall much be required." Therefore it is "that we must charge those who are rich in this world, that they be willing to communicate, glad to distribute, laying up in store for themselves a good foundation against the time to come," or else, woe be unto us for our cowardice and unfaithfulness on that day when God shall say to them, "Go to, now, ye rich men, weep and howl, for your miseries that are come upon you, your garments are moth-eaten, your gold and silver is cankered, and the rust of them is witness against you."*

But not the rich only are required to give. As religion is the one thing needful, the pearl of great price to all, of equal and unspeakable value to every human being, so must all, according to their ability promote its diffusion among men. In doing this, none of us need fear to suffer. God's promise is to the contrary. He is able to make all grace abound towards you, said the Apostle to the Corinthians, while urging them to assist the poor saints at Jerusalem, and bidding them not to fear for themselves. It was evidently the grace of temporal blessings which was promised to the liberal, which would prevent their cruse of oil and handful of flour from failing them. Let us then, my beloved hearers, inherit this and every other blessing of a bounteous God to those who seek to please him. We are strangers and pilgrims on earth. We brought nothing into this world, and can carry nothing out of it. What we have, while here, is loaned by the Almighty proprietor of all things, for our own use and the purposes of benevolence and piety. He permits, yea, commands us to spend what is not needful to ourselves, in acts of liberality. Let us rejoice so to do; ever inquiring, not how little will be accepted, but how much we can save from our own indulgence to spend on worthy objects. Then may it be said of us, as of one whose pleasure was in beneficence "that as to his property, he knew no good in it, but to do good with it."

APPENDIX.

THE sum of fifty thousand dollars judiciously expended, will answer to erect the buildings yet wanted, to pay for those already erected, and for the farm on which they are located, as well as to complete the fund whose interest shall yield a moderate support to two Professors. Twenty-five thousand dollars may be considered as sure; twenty-five thousand more must yet be raised. The author of the above discourse, will spend a few weeks more in soliciting contributions from the friends of the Church in some of the parishes of Virginia, and then must rely upon his brethren here and elsewhere, to make an united and vigorous effort to accomplish the important work which God has thus far so signally blest. He has consented to the publication of the above discourse with all its imperfections, in the hope, that the facts contained in it, and the plain persuasives drawn from the word of God, may be of some assistance to his brethren and friends, in carrying on the work, which though happily begun, is yet far from being finished. Perhaps this discourse may fall into the hands of some of those persons who are yet attached in principle and feeling to our communion, but who from their location, are cut off from its ministry and ordinances; to such we would present our cause, begging them to look back to the past, and forward, to the future. It was the Church of their fathers; it has been their own; it may be that of their children. Lend us then your aid to rear up an institution which shall provide a supply of faithful and well informed ministers, to do the work which the Providence of God shall appoint us. Your contributions can be readily sent in, through some of the ministers or lay members of the Church, and shall be faithfully applied to the intended object. The contributions on our list have varied from one dollar, to one thousand. Some have given the full amount of their subscription at once; others to suit their convenience, have chosen to pay it in several successive years. We trust, there are some also, who, unable to give, or able to give but little during life, are yet willing and desirous to give some portion of that which they cannot take away with them, to so excellent an institution as this. For the use of such, we subjoin the form of a bequest, by which they may secure the fulfilment of their wishes.

*Form of a bequest to the Trustees of the Theological Seminary of
the Episcopal Church in Virginia.*

“ I GIVE to A. B. and C. D. the survivor of them, or executors, or administrators, of such survivor, (should such survivor die before this will takes effect,) for the Theological Seminary of the Protestant Episcopal Church of Virginia, to be paid to the Trustees of such institution, and the receipt of said A. B. and C. D. the survivor or executor, or administrators of such survivor, shall be a sufficient discharge to my executor.” And this legacy is to be paid by my executors, as above directed, whether the person to whom the payment as above directed is to be made shall be under any legal obligation to apply it as above described or not; it being my intention, that no kindred or other legatee, of mine shall take or be entitled to, directly or indirectly, any interest or trust in the said legacy, and the same shall at all events be paid as directed, so that if the person who may receive it, shall not voluntarily apply it to the use of the said Theological Seminary, and cannot in law be compelled so to apply it, he shall take to his own use, the benefit of the said legacy.

The following report of the Trustees of the Seminary, will exhibit to all its friends, its present condition, and the need in which it stands of their continued exertions in order to place it on a sure and permanent basis.

Report of the Board of Trustees of the Theological Seminary of Virginia to the Convention, held in Petersburg, May 15, 1828.

It will be remembered, that at the last convention, the trustees obtained leave to locate the seminary in the neighbourhood of Alexandria, should it be found practicable. In order to ascertain this, a committee was appointed, with full powers to select an eligible site, to erect the necessary buildings, and to raise the funds for defraying the expenses of the same. The committee accordingly repaired to Alexandria in the month of June, and after some time spent in surveying the different situations which were offered, made a selection of one, which on account of the healthiness of its atmosphere, the beauty of its prospect, and its many conveniences has given universal satisfaction to

the professors, students, friends and visitors of our seminary. The lot of land which was purchased, contained about sixty-two acres, the half of which was cleared, well enclosed and covered with grass. The remainder is in young timber, which will soon yield no inconsiderable allowance of fuel. The buildings upon it consisted of a new brick dwelling house, with all necessary out buildings for the comfort of a family. A well enclosed garden and promising young orchard were also among the improvements of the place. The cost of the establishment was five thousand dollars. This we were enabled to pay at once, by the assistance of our treasurer, Mr. John Gray, who kindly advanced the whole, relying for the return of it upon the collections to be afterwards made. It was now necessary to erect, without delay, a suitable edifice for the reception of the students, and of such person or persons as should be employed to attend to their temporal comforts. Accordingly a brick house, of three stories, containing 12 rooms, besides a basement story affording a dining room, kitchen and closets, was immediately erected, the cost of which has exceeded three thousand dollars. This we were enabled to discharge by a loan from the Education Society of two thousand dollars, and a further advance from our treasurer and ever ready friend, Mr. John Gray. To relieve ourselves from the obligations thus incurred, a new subscription was commenced, which, by the united exertions of the friends of the seminary, has already reached the amount of the debt which was contracted, being somewhat more than eight thousand dollars. As this, however, is payable in annual instalments of two, three and four years, and the interest of the money advanced is still increasing the debt, it is plain that the present subscriptions will not suffice to discharge the same with the interest accruing. Other buildings are also necessary to complete the establishment. Another house, for the residence of one of the professors, who is at present living at an inconvenient distance, is very desirable, and a most convenient situation presents itself on the seminary farm. So soon as our means will justify the measure, it will be also desirable to have a building for the purposes to which the basement story is now devoted, but for which it is by no means sufficient. In the same building might be a lecture room and library, for which the private apartments of our present edifice are now made to answer. These additional buildings will, of course, require a large increase of our funds, nor shall we venture to proceed, until assured that the contributions of our friends will justify the undertaking.

It becomes us also to make a further statement of our pecuniary concerns, that the members and friends of the church may not be mistaken as to our condition, and relax their exertions or withhold their charities, on the supposition that our need is not so great as it really is. Towards the endowment of two professorships, each requiring not less than fifteen thousand dollars, we have, as yet, only realised the sum of ten thousand seven hundred and thirty-four dollars and forty-two cents. It is true that the unremitting exertions of the Female Auxiliary Education Societies have thus far enabled us to have the services of two professors, besides receiving all the poor and pious youths who have applied for admission into the Seminary. But

still we cannot consider any institution on a sure and permanent basis, without a fund, whose interest will suffice for the support of those officers who are indispensable to its good government, and therefore we can never be satisfied until we have realized the needful sum.

In order to raise this amount as soon as practicable, the Trustees at their present meeting, have appointed the Rev. Mr. Cobbs, the Rev. Mr. E. McGuire, the Rev. Mr. Ducachet, and the Rev. Dr. Meade to solicit contributions in the State of Virginia, the latter of whom will enter upon this duty immediately after the convention, and devote two or three months to the same.

The Trustees considering also how much other portions of our country are likely to be benefited by the successful operation of our Seminary, and that it is most reasonable that those portions should render us their aid in its establishment, have requested the Rev. Mr. Jackson of Alexandria, the Rev. Mr. Mann, the Rev. Mr. Tyng, the Rev. Mr. Johns, and the Rev. Mr. Henshaw, of Maryland, the Rev. Mr. Bedell, of Pennsylvania, and the Rev. Mr. McIlvaine of New York, to lend us their aid in soliciting contributions, wherever their judgment or convenience may lead them.

Having presented this exposition of the funds, the location and the buildings of our infant institution, we now proceed to state the pleasing accomplishment of those hopes which encouraged us to choose its present location. We have realized that freedom from the many interruptions inseparable from a town, which formed a strong inducement to its removal. Every incentive to close application and to the exercises of piety, is furnished to the young candidate for the ministry. On the Sabbath they either walk into Alexandria and attend the public services of the Churches, or remain at the Seminary, where for their benefit and the benefit of many families around, the service of the Church is read and a sermon delivered by one of the Professors. On the evening of the sabbath and on other evenings of the week, they are often piously and profitably engaged in visiting the families in the neighbourhood, praying with them, reading the word of God, and exhorting them to holiness. It deserves also to be mentioned, that they evince a laudable zeal in attending to the instruction of the children in the several Sunday Schools, which they have established in Alexandria and at the Seminary. While thus engaged in these exercises which fit them for the practical duties on which they are soon to enter, we have the assurance of the Professors, that they have not been inattentive to those literary and theological studies which are necessary to qualify them for the defence of the faith. During the past season, seventeen students have been under the care of the Professors, though only fourteen are to be considered as properly members of the Seminary, the remaining three being engaged in preparatory studies which will qualify them to enter at some future period. It will be most encouraging indeed to the friends of our institution to behold six of these youths, who have been for a greater or less period of time nurtured in our Seminary, presented on the ensuing Sabbath to the Bishop of the diocese, and after receiving from him the proper authority, proceeding forth to the glorious work of preaching the everlasting gospel. The Trustees will only add that

their hopes and expectations as to the expenses of living have been more than realized. From the experience of the present year, they are justified in saying, that the sum of seventy-five dollars is amply sufficient for the board of each student, during the period of the nine months, which constitutes the Seminary term.

In concluding their report, the Trustees have to record the heavy loss sustained by the board in the death of the lamented Dr. Wilmer. In this, as in every other department of usefulness, he had ever displayed a judgment, zeal and activity, seldom to be found united in one individual. The emblems of mourning, which now designate the members of this convention, evince the high esteem in which his services were held by the whole Church.

Since the above report was drawn up, about eight thousand dollars more have been added to our subscriptions; four thousand of which have been collected; the remainder being due in one, two, three and more annual payments.

What has been already funded, what has been lately collected and is yet due, will amount to about half the sum which is necessary for the establishment of the Seminary on a small, but respectable foundation. The building will contain, with convenience, about twenty-four students, when other apartments are prepared for those uses to which a portion of the Seminary edifice is now applied.

RICHMOND, June 27, 1828.

ERRATA.

Several typographical errors occurred in the haste of publishing the first sheet, which are here corrected.

Page 3, line 13th, for *communinate*, read *communicate*.

20th, erase the word, *together*.

9th from bottom, read, *predestinated*.

Page 4, 13th from bottom; read, *dared to die*.

Page 5, 18th, read, *the greatest abundance*.

11th from bottom, for *encreased and encreasing*, read, *increased and increasing*.

Page 6, 12th from bottom, for *distingiushing*, read, *distinguishing*.

Page 7, 7th, for *assylums*, read, *asylums*.

26th, for *encreasing*, read, *increasing*.

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